

1748 A Noble Appendix

# TREATISE

ON THE  
Excellency, Worth, and Knowledge  
OF THE  
HOLY SCRIPTURES;

WITH  
Some Rules and Directions for un-  
derstanding the same ;

ALSO  
Proper Citations of Scripture, and the Opi-  
nions of antient Writers relating thereto.

So that the Perusal of this Treatise cannot but  
afford Profit and Pleasure to the Reader.



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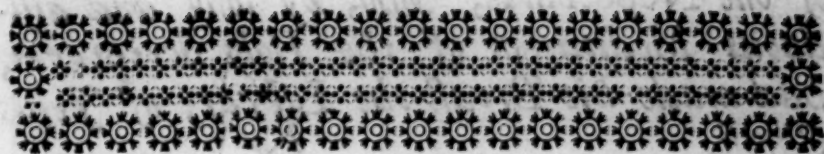
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## Certificate.

*WE* Subscribers, Ministers of the Gospel, having taken a View of a small Treatise on the Excellency, Worth, and Knowledge of the Holy Scriptures, with some Rules and Directions for understanding the same; Do give our joint Testimony of its being a most excellent Performance, and containing Matter most instructing, edifying and savory: And therefore do cordially recommend it as a most valuable little Treatise, that cannot but give great Satisfaction to the attentive Reader. It is also our Opinion, that the Bearer, Robert Stewart Brother to the deceased Charles Stewart of Balechane, who has been at much Pains to prepare the said Treatise, deserves the thankful Acknowledgment of the Perusers thereof. Written at West-kirk, the Twenty second Day of October  
One thousand seven hundred and forty Years.

NEIL M'VICAR Minister.  
WM. GUSTHART Minister.  
JOHN MATHISON Minister.  
JO. HEPBURN Minister.



## To the READER.



*HERE is no one Duty more commanded or commended in the Word of God, or more practised by the Saints of God, than the diligent and conscientious Reading of the Holy Scriptures. Our Saviour Christ commands us, not only to read them, but to search into them <sup>a</sup>. The Apostle Paul commands us, not only to have them with us, but in us <sup>b</sup>; and not only to have them in us, but to have them dwelling and abiding in us, richly in all Wisdom. David professeth of himself, that the Law was in the Midst of his Bowels <sup>c</sup>; and that he had hid the Word in his Heart <sup>d</sup>. Austin saith of himself, "That the Holy Scriptures were*

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*his*

<sup>a</sup> John 5. 39. <sup>b</sup> Col. 3. 16. <sup>c</sup> Psal. 40. 5. <sup>d</sup> Psal. 119. 11.

## iv To the READER.

*“ his holy Delight.” And Hierom tells us of one Nepotianus, who, by long and assiduous Meditation of the Holy Scriptures, had made his Breast the Library of Jesus Christ.*

*And therefore, we humbly pray unto Christ, to deal with us, as he did with his Apostles <sup>c</sup>, to open our Understanding, that we may understand and practise the Scriptures, to the Glory of God, and our own eternal Salvation.*

<sup>c</sup> Luke 24. 45.



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A  
TREATISE  
ON THE  
Excellency, Worth, and Knowledge  
OF THE  
HOLY SCRIPTURES.



THE Holy Scriptures are the lively Oracles of the living God <sup>a</sup>, unfolding the Secrets of his Will to Man: The Epistle of Jesus Christ, revealing from Heaven the saving Mysteries of his sweetest Love unto his Church: And the blessed Charter of his Saints, which no Tract of Time shall reverse; whereby they hold of God all their present Enjoyments in the Life that now is, and all their future Hopes of that Life which is to come. *Chrysostom* prefers Scripture before Angels, and saith, "Get you Bibles, Medicines of the Soul." *Job* esteemed them more than his necessary Food <sup>b</sup>. *Paul* delighted therein touching the inward Man <sup>c</sup>. *David* preferred them before the Honey and the Honey-comb <sup>d</sup>; and (in other Psalms) before great Spoil, Thousands of Gold and Silver, all Riches; and there-

<sup>a</sup> *Acts* 7. 38. <sup>b</sup> *Job* 23. 12. <sup>c</sup> *Rom.* 7. 22. <sup>d</sup> *Psal.* 119. 9. & 119.

therefore accounted them his Heritage, his Counsellors, his Comfort, &c. yea, professeth his Heart did break for longing to God's Judgments at all Times. And every godly and truly blessed Man should make the Scriptures his Delight, and meditate therein Night and Day.

Notwithstanding, how many gracious Souls are there, whose Delight is to repair often to this Sanctuary of the Scriptures (as *Augustine* styles them) but cannot tell what they see there of the Lord, and of his Glory; who frequently read in this blessed Book, but (like the *Ethiopian* Eunuch) understand not, or not to purpose, what they read? And this comes to pass, 1. Partly, thro' the Sublimity of those supernatural and heavenly Mysteries therein revealed, whereby some Things are hard to be understood <sup>e</sup>. 2. Partly, thro' the obscure and mysterious Manner of Scriptures revealing many Things, whereby the Lord would exercise the sharpest and deepest Apprehensions of Men. 3. Partly, thro' Defect of some familiar Manuduction into the Holy Scriptures, which might, like a Clue of Threed, conduct into these sacred Treasures, and unlock the Cabinet of Christ's richest Jewels; which would much conduce to ripen Christians in Scripture-knowledge.

Scripture-knowledge is of great *Worth* and Consequence to every Christian; or, the Holy Scriptures are most worthy of all Christians constant Study, and utmost Endeavours to understand them. For,

1<sup>st</sup>, The *Author* inventing and inditing the Holy Scriptures is GOD blessed for ever, Father, Son, and Holy Ghost. All Scripture is divinely inspired <sup>f</sup>; Hence called the *Oracles of God* <sup>g</sup>, the *Word of Christ* <sup>h</sup>, and the *Saying of the Holy Ghost* <sup>i</sup>. For the Prophecy came not at any Time by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost <sup>k</sup>. We are apt to value, desire to study and understand the Books of godly, learned and judicious Mens making:  
How

<sup>e</sup> 2 Pet. 3. 16. <sup>f</sup> 2 Tim. 3. 16. <sup>g</sup> Rom. 3. 2. <sup>h</sup> Col. 3. 16. <sup>i</sup> Acts 28. 25. <sup>k</sup> 2 Pet. 1. 21.

How much more should we to the utmost endeavour to understand the Scriptures, which are the only Books of God's making? Mens Writings are too much mingled with Vanity, Ignorance, Folly, Mistakes, Imperfections, Infirmities and Corruptions; favouring much of a carnal Spirit, when not spiritual: But God's Word is satisfactorily full, without all Vanity; most wise, faithful and true, without all Falshood or Folly<sup>1</sup>; complearly perfect<sup>m</sup>, beyond all Imperfection; most pure<sup>n</sup>; and exceedingly refined<sup>o</sup>, without all Corruption, and without all carnal Mixtures; wholly spiritual, sweetly resembling that most spiritual Spirit that did indite them.

2dly, The *Amanuenses* or *Penmen* of the Holy Ghost for the Scriptures, were not contemptible or ordinary, but incomparable and extraordinary Persons; as *Moses*, the meekest Man on Earth<sup>p</sup>, the peculiar Favourite of God, with whom God talked Face to Face<sup>q</sup>; the Non-such of all the Prophets in *Israel*<sup>r</sup>: *Samuel*, that mighty Man in Prayer<sup>t</sup>: *David* the King, that Man after God's own Heart<sup>u</sup>: King *Solomon*, that wisest of all the Kings<sup>v</sup>, whom God honoured with the Building of the Temple<sup>w</sup>: *Daniel*, in whom was found an excellent Spirit<sup>x</sup>, and great Dexterity in expounding Secrets and Mysteries<sup>y</sup>: *John*, the Disciple whom Jesus loved above all the rest<sup>z</sup>, who leaned on Jesus's Breast<sup>a</sup>: *Paul*, who was caught up into the third Heavens<sup>b</sup>, whose Writings (saith *Chrysostom*) like a Wall of Adamant compass about, or furround all the Churches. In a Word, all of them *holy Men of God*, moved by the Holy Ghost<sup>c</sup>. These being the *Penmen*, how incomparable and extraordinary must their Writings needs be! who would not study them, and earnestly pry into them?

3dly,

<sup>1</sup> *Psal.* 19. 7. 9. <sup>m</sup> *Psal.* 19. 7. & *2 Tim.* 3. 16, 19. <sup>n</sup> *Psal.* 19. 9. <sup>o</sup> *Psal.* 119. 140. <sup>p</sup> *Num.* 12. 3. <sup>q</sup> *Exod.* 33. 11. <sup>r</sup> *Deut.* 34. 10. <sup>t</sup> *Psal.* 99. 6. <sup>s</sup> *Jer.* 15. 1. with *1 Sam.* 7. <sup>u</sup> *Acts* 13. 22. <sup>v</sup> *1 Kings* 3. 12. <sup>w</sup> *Neh.* 13. 26. <sup>x</sup> *2 Sam.* 7. 13. <sup>y</sup> *Dan.* 9. 12. <sup>z</sup> *Dan.* 2. 25, 28, 30, 47. <sup>a</sup> *John* 13. 23. <sup>b</sup> *John* 21. 20. <sup>c</sup> *2 Cor.* 12. 2, 3, 4. <sup>d</sup> *2 Pet.* 1. 21.

3dly, The *Matter* of the Scriptures is most inviting able to allure the Hearts of Men and Angels to the Study of them, yea, to transport and ravish their Spirits in the understanding of them. Herein are revealed most profound and inexplicable Mysteries. The *Nature of the blessed God*, SIMPLE, without Composition; ALL-SUFFICIENT<sup>d</sup>, without any external Addition; IMMUTABLE<sup>e</sup>, without all Shadow of Alteration; ETERNAL<sup>f</sup>; IMMENSE<sup>g</sup>; INCOMPREHENSIBLE; OMNIPRESENT<sup>h</sup>; and wholly INFINITE, without all Limitation, &c. The *Unity of Essence*<sup>i</sup>. The *Trinity of Persons*<sup>j</sup>; the Father not being the Son, nor either of them the Holy Ghost, yet all of them the Holy God. The *Secrets of God's eternal Counsels*, especially touching the electing of his own in Christ<sup>k</sup>, predestinating of them to the Adoption of Children<sup>l</sup>, when all others are passed by. The curious *Order of the Creation*, to bring his Purposes to pass. The *Permission of Man's Fall* from the Pinnacle of his natural Integrity, that thereby He might take Occasion to glorify the Height of Justice and Mercy in raising him up by Christ to a far higher Pitch of supernatural Felicity. The *Person and Office of Jesus Christ the Mediator*, and both altogether *Wonderful*<sup>m</sup>. God and Man united in one Person<sup>n</sup>, to unite God and Man in one Covenant: The Son of God became the Son of Man, to make the Sons of Men the Sons of God; a *King*, to subdue all Enemies to us, and us to himself; a *Prophet*, to unveil the Bosom-secrets of his Father unto us; a *Priest*, offering up himself upon himself, by himself; offering up himself, the Sacrifice, as Man; upon himself, the Altar, as God; by himself, the Priest, as God-Man. Christ was humbled, and thereby we exalted; Christ

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<sup>d</sup> Gen. 17. 1.   <sup>e</sup> James 1. 17.   <sup>f</sup> Psal. 90. 2. & 102. 26, 27.  
<sup>g</sup> 1 Kings 8. 27. & Jer. 23. 24.   <sup>h</sup> Psal. 139. 1, 12.   <sup>i</sup> Deut. 6. 4.  
 & 1 Cor. 8. 6.   <sup>j</sup> John 5. 7.   <sup>k</sup> Rom. 8. 29, 30.   <sup>l</sup> Eph. 1. 4, 5.  
<sup>m</sup> Isa. 9. 6.   <sup>n</sup> 1 Tim. 2. 5. & 3. 16.

wounded, we healed ; Christ accused, we cleared ; Christ condemned, we justified and acquitted ; Christ accursed, we blessed ; Christ slain, we live ; and Christ conquered, that so we might be more than Conquerors through Christ that loves us. What shall I say ? In Scripture is revealed how Enemies are reconciled, Sinners justified, Aliens adopted, Beggars made Heirs and Co-heirs with Christ ; and how *Dust and Ashes* shall be glorified for evermore.

Here are unfolded the Covenant of Grace <sup>o</sup>, wholly made up of heavenly Cordials ; the Promises of the Life that now is, and that which is to come <sup>p</sup>, exceeding great and precious <sup>q</sup> ; the Comforts of God <sup>r</sup>, able to counterpoise the deepest Disconsolation ; and Commands <sup>s</sup> surpassing all the Laws in the World, in Holiness, Justice and Goodness.

Here are discovered the Miseries of all that are in the first *Adam*, the Felicities of all that are in the second *Adam*, and the Way how poor Souls are translated from these Miseries to those Felicities.

Here you shall find, 1. God descending to Man, in preparing all spiritual Privileges for Sinners in Jesus Christ our Saviour, in tendering richest Grace by Covenant-promises and Ordinances, and in applying these Preparations and Tenders actually to the Soul by the Spirit. 2. Man ascending unto God, by the Spiritualizing of his Nature, Acting of his Faith, Aspiring of his Desires, Fervency of his Prayers, and holy Tendency of his Conversation : Yea, both God and Man sweetly closing together in a most intimate Communion in Jesus Christ, which is as another Paradise, and Heaven on Earth,

In a Word, What is there not in Holy Scriptures ? Are we poor ? Here's a Treasury of Riches. Are we sick ? (*Chrysostom*) Here's a Shop of Soul-medicines, Are we fainting ? Here's a Cabinet of Cordials, Are

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<sup>o</sup> Jer. 31. 13, to 35. Heb. 8. 8, &c. <sup>p</sup> 1 Tim. 4. 8. <sup>q</sup> 2 Pet. 1. 4. <sup>r</sup> 2 Cor. 1. 3, 4, 5. *Psalm*. 94. 19. <sup>s</sup> Rom. 7. 12.

we Christless? Here's the Star that leads to Christ. Are we Christians? Here's the Band that keeps in Christ. Are we afflicted? Here's our Solace. Are we persecuted? Here's our Protection. Are we deserted? Here's our Recovery. Are we tempted? Here's our Sword and Victory<sup>t</sup>. Are we young? Here's our Beauty. Are we old? Here's our Wisdom. While we live, here's the Rule of our Conversation; when we die, here's the Hope of our Glorification. So that I may (with *Tertullian*) adore the Fulness of the Scripture: Oh blessed Scriptures! Who can know them, and not love them? Who can love them, and not delight to meditate in them Night and Day? Who can meditate in them, and not desire to love them, love to desire them, and both desire and love to understand them? This is the Book of Books; as *David* said of *Goliath's* Sword, *There's none like that.* Said one,

*Other Writings Chaff unfold,*

*Scriptures yield the purest Gold;*

*Others dote on chaffy Gains,*

*Gather then these Golden Grains.*

“Take away our Papers (said *Augustine*) and bring amongst us the Books of God; hear Christ's saying, “hear Truth speaking, &c.” I may close up this Paragraph with his Words, who thus emphatically expresses himself; “The sacred Scripture is the Book of Life, whose Original is eternal, whose Essence is incorporeal, whose Knowledge is Life, whose Writing is indelible, whose Inspect is desirable, whose Doctrine is easy, whose Knowledge is sweet, whose Depth is unsearchable, whose Words are innumerable, and only one Word, **ALL.**”

*4thly*, The Form of Scripture both inward and outward, if well considered, commands all possible Endeavours and Industry for the Understanding thereof.

(1.) The

<sup>t</sup> *Eph.* 6. 17.

(1.) The *inward* Form is that accurate Conformity of the Things laid down in Scripture to that infallible and eternal Truth of God's own Understanding that indited and revealed them. Writings compiled by Men carry in them a Conformity to the Idea in their Understanding, which being subject to Ignorance, Error and Corruption, thro' the Imperfection that is in them, must needs produce Writings seemably imperfect, ignorant, erroneous and corrupt. But no such Thing can be incident to the Scriptures, which are conform to the Divine Understanding of the only wise God <sup>u</sup>; which is infinite <sup>v</sup>, unsearchable, and wholly admirable; which is all Light, without any Darknes at all, saith *Salvian*; all Truth, without the least Error; all perfect, without any Shadow of Imperfection; all pure, without any Colour of Corruption. So that the Scriptures of themselves cannot lead us unto Error; but, the more we truly understand them, the more our Minds shall be enriched with Truth, and elevated to a Conformity to the supreme Truth of God.

(2.) The *outward* Form of the Scriptures, or Manner how Things are therein revealed, is not only plain and easy, nor only dark or difficult, but rather (saith *Augustine*) mixt of both; some Things being facile, some Things being hard to be understood; some Places are such Shallows wherein Lambs need not be afraid to wade, some again such Deeps as Elephants may be enforced to swim. By Plainness God nourishes the Weakest, by Obscureness he exercises the Acutest, (as *Augustine* hath intimated.) That Facility occasion not our Contempt of Scriptures, there are interwoven some Difficulties; which Difficulties deter not from the Study of Scripture, there being intermingled some Facilities. For, as *Augustine* notes, "If all were shut up, how should obscure Things be revealed? If all Things were hid, whence should the Soul have Ability to knock for the Opening of Things shut up? Is therefore our Capacity weaker? here's Relief."

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" lief for our Infirmary: Is our Apprehension deeper?  
 " here's Work enough for the sharpest Perspicuity. So  
 " that the most Ignorant need not be afraid, the most  
 " Intelligent need not be ashamed, of Endeavours after  
 " Scripture-understanding."

(3.) The *End* is manifold and excellent, for which God committed his Word to Writing, and that Writing to us, viz. For Doctrine, that Faith and Truth may be asserted. For Reproof or Conviction, that Error may be confuted; as *Athanasius* said, " Hereticks are to be stoned with " Scripture-arguments." For Correction of Manners enormous or offensive; for Instruction in the Paths of Righteousness; and for Consolation, that drooping dejected distressed Spirits may not be overwhelmed. Now then, if we study not to understand the Scriptures, how, in Doctrinals, they, 1. assert the Truth, 2. confute Error; how, in Practicals, they, 1. direct in Well-doing, 2. correct for Ill-doing; we frustrate the chief End and Scope why the Scriptures were imparted unto us.

(4.) How acceptable is our Study and Understanding of the Scripture unto God? For,

1. He commands us this Way to bestow ourselves. *Search the Scriptures* <sup>w</sup>. *Let the Word of Christ indwell in you richly in all Wisdom* <sup>x</sup>. Not *be*, but *dwell* with you; not dwell *with* you, but dwell *in* you, yea, *indwell* in you (Greek:.) Not *indwell* in you, but *dwell in you richly*: Not only *dwell in you richly*, but *in all Wisdom*.

2. He commends them that have industriously acquainted themselves with the Scriptures. *Timothy*, that *from a Child he had known the Holy Scriptures* <sup>y</sup>, able to make him wise unto Salvation. *Apollos*, that he was an *eloquent Men, and mighty in the Scriptures*. The *Bereans*, that they were *nobler than these of Thessalonica, in that they received the Word with all Readiness of Mind, and searched the Scriptures daily, whether those Things were so*. And he makes it one Character of the godly and blef-

bleſſed Man, *Pſal.* 1. 1, 2. That *his Delight is in the Law of the Lord, and therein he meditates Day and Night.*

3. He condemns the contrary Unſkilfulneſs in the Scriptures, as the Infirmary of *Babes* <sup>2</sup>, yea, as the Root of all Error in Spirituals; *Do ye not err, becauſe ye know not the Scriptures* <sup>3</sup>?

Appoſitely ſaith *Chryſoſtom* to this Purpoſe, "Ignorance of the Scriptures hath brought forth Heresies, hath brought in Corruption of Life, hath turned all Things upſide down.——Ignorance of the Scriptures is a very *Hell*." And elſewhere he ſaith, "It is the Cauſe of all Evils, to be ignorant of the Scriptures." *Hierom* alſo to like Purpoſe, "He that knows not the Scriptures, knows not the Power of God, and his Wildom." The Ignorance of Scriptures is the Ignorance of Chriſt.

4. In a Word, he promiſes Happineſs to the right Underſtanding of the Scriptures. *If ye know theſe Things, happy are you if ye do them* <sup>4</sup>. And ſometimes notably rewards them that endeavour to underſtand them. While the *Ethiopian* Eunuch read the Prophet *Iſaiah*, that he might underſtand it, the Lord ſent *Philip* to inſtruct him, and to convert him; the Eunuch was baptized, and went on his Way rejoicing <sup>5</sup>.

Finally, The true and ſolid Underſtanding of the Scripture is the Foundation of all poſſible Benefit or Advantage by the Scripture. For how ſhould we forſake Sin, deny Ungodlineſs and worldly Luſts <sup>6</sup>, and labour to get out of our carnal Condition, till by Scripture we are convinced of the Sinfulneſs of Sin, and Danger of our natural Condition? How ſhould we deſire Chriſt earneſtly, or accept Chriſt delightfully, till we underſtand by the Scripture what Want we have of Chriſt, what Worth there is in Chriſt? Till we underſtand Scripture-principles, how ſhall we receive them? Till we underſtand

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<sup>2</sup> *Heb.* 5. 13. <sup>3</sup> *Mat.* 22. 29. <sup>4</sup> *John* 13. 17. <sup>5</sup> *Acts* 8. 28, 29, &c. <sup>6</sup> *Tit.* 1. 10.

Scripture-promises, how shall we believe them? Till we understand Scripture-commands, how shall we obey them? Till we understand Scripture-directions, how shall we follow them? And, till we understand Scripture-comforts, what supporting Sweetness can we expect from them? O therefore labour diligently to understand the Counsels of God; then you will have immediate Capacity of reaping all spiritual Benefits by the Word of God. Saith *Hierom*, "The Understanding of the Scriptures is the true Meat and Drink which we have from the Word of God. Therefore (as he also saith) let's fetch fit Timber out of the Scriptures, to build in ourselves an House of Wisdom."

Hitherto of the Worth of Scripture-knowledge. Now of the Way how to attain it. That Holy Scriptures may be more profitably and clearly understood, certain Rules or Directions are to be observed and followed, viz.

## R U L E I.

**B**E G Wisdom of the only wise God, who gives liberally and upbraids not <sup>e</sup>; that by God's Wisdom you may know God's Mind; by the Assistance of that Spirit which indited the Scripture, you may discern the true Sense and Meaning of the Scriptures. For what the Woman said of *Jacob's Well*, may much more be affirmed of these Wells of Salvation, *Thou hast nothing to draw with, and the Well is deep* <sup>f</sup>. Scripture-mysteries are profound, our Capacities very shallow; when we know most, we know but in Part <sup>g</sup>: Therefore pray with *Hierom*, "I desire to enter into thy House the Church, by thy Way the Scriptures; O direct me aright thereunto." Intreat the Lord to *anoint thine Eye with Eye-salve, that thou mayst see* <sup>h</sup>; to open your  
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<sup>e</sup> *Jam. 1. 5.* <sup>f</sup> *John 4. 11.* <sup>g</sup> *1 Cor. 13. 9.* <sup>h</sup> *Rev. 3. 18.*

Understanding, as sometimes he did the *Apostles*, to understand the *Scriptures* <sup>i</sup>. When thou settest thyself to peruse the Scripture from Day to Day, forget not to dart up *David's* sweet Petition unto God, *Open thou mine Eyes, that I may see wondrous Things out of thy Law* <sup>k</sup>.

## R U L E II.

**L**ABOUR sincerely after a truly gracious Spirit ; then thou shalt be peculiarly able to penetrate into the inward Marrow and Mysteries of the Holy Scriptures. He will best comprehend Scripture-meaning in his Head, that hath got the Scripture-law written in his Heart. "Thou wilt never (saith *Bernard*) understand " *Paul's* Meaning, unless thou drinkest of *Paul's* Spirit." Gracious Persons are illuminated Persons <sup>l</sup> ; they have the *Anointing*, that teacheth them all Things necessary to Salvation. The Lord delights to impart his Secrets to them that fear him. *What Man is he that feareth the Lord? him shall he teach in the Way that he shall chuse. The Secret of the Lord is with them that fear him, and he will shew them his Covenant* <sup>m</sup>. Christ hath promised to manifest himself peculiarly to them that love him, so as not unto the World <sup>n</sup> : And, where Christ is so manifested, the Sense of Scripture is singularly manifested ; for Christ is the Kernel of the Scripture.

The graceless Man, tho' by Light of Nature, and Accomplishments of Art, he may know much of Scripture theoretically and speculatively ; yet his Light is but Darkness ; he reaches not to the Life of Understanding ; knows God's Mind in Scripture only as we know far Countries by Maps : But the gracious Person understands the Scriptures experimentally and feelingly, as a  
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<sup>i</sup> Luke 24. 45. <sup>k</sup> Psal. 119. 18. <sup>l</sup> Heb. 10. 33, 34. <sup>m</sup> Psal. 25. 12, 14, &c. <sup>n</sup> John 14. 21, 22, 23.

Traveller knows remote Countries, in which he hath actually been. *The natural Man receiveth not the Things of the Spirit of God : For they are Foolishness unto him : Neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all Things.— We have the Mind of Christ °.*

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### R U L E III.

**P**ERUSE the Scriptures still with an humble self-denied Heart. Be not puffed up or conceited with thine own Knowledge, or other Perfections. *He that thinks he knows any Thing, knows nothing yet as he ought to know* <sup>p</sup>. Empty Vessels are most receptive, so are self-emptying Minds. “It is a great Help to Knowledge” (*Becanus* saith) not to be ignorant of our Ignorance ; “for Sense of Want spurs on Endeavours after Enjoyment.” The fructifying Showers quickly glide away from the lofty Hills, but they stay and soak in the low Valleys. God, that *resisteth the Proud*, yet *gives Grace to the Humble and Lowly* <sup>q</sup>; and, among other Graces, the Grace of Knowledge and Understanding : For *with the Lowly is Wisdom. The Meek (or Humble) will be guide in Judgment, and the Meek will be teach his Way* <sup>r</sup>. Thus Christ saith, *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, but revealed them unto Babes* <sup>s</sup>. Whence *Becanus* notes, “That such as are proud, and “attribute to their own Wisdom, attain not to the true “Sense of Scripture.” Be therefore clothed with Humility in Use of Scripture, that true Scripture-knowledge may increase,

### R U L E

<sup>°</sup> 1 Cor. 2. 14, 15, 16. <sup>p</sup> 1 Cor. 8. 2. <sup>q</sup> Prov. 3. 34. James 4. 6.  
<sup>r</sup> 1 Pet. 5. 5. <sup>s</sup> Psal. 25. 9. <sup>t</sup> Mat. 11. 25.

## R U L E IV.

**F**AMILIARIZE the Scripture to thyself, by constant and methodical Exercise therein. Method and Order, as it is the Mother of Memory, so it is a singular Friend to a clear Understanding. The Generality of the Scripture hath such a Contexture and Coherence one Part with another, that small Insight into it will be gained by reading it confusedly and disorderly; therefore read the whole in Order. Diverse have published Directions how to read over the whole Scripture methodically once a-Year, &c. Consult them, &c. But be constant in Perusal and studying of the Scriptures; hereby Scripture Phrase and Sense will become familiar and facile. How hard at first to write, to play on an Instrument? &c. But, by multiplying Acts, Men get Habits, and write, play, &c. with Facility and Dexterity. Use not Scripture only by Fits and Starts, in some good Pangs or Moods, &c. but habitually converse with Scripture, trade in them, meditate therein Night and Day: *Let the Word of Christ not only lodge or sojourn in you, but even dwell in you.* Hence these Commands of God to his People of old; *This Book of the Law shall not depart out of thy Mouth, but thou shalt meditate therein Day and Night. These Words shall be in thine Heart, and thou shalt whet them diligently upon thy Children, and shalt talk of them when thou sittest in thine House, and when thou walkest by the Way, and when thou liest down, and when thou risest up; and thou shalt bind them for a Sign upon thine Hand* <sup>t</sup>, &c.

## R U L E V.

**U**NDERSTAND Scripture according to the Theological Analogy <sup>u</sup>, or common Rule of Faith

<sup>t</sup> Deut. 6, 6, 7, 8, 9, 10. <sup>u</sup> Rom. 12. 6.

Faith and Love. *Anamoly*, i. e. irregularly, is some Deviation from the Rule, or Exception against the Rule: To this, here, *Analogy* is opposed. By this *Analogy*, understand a certain Epitome of Scriptures, or brief Abridgment of Christian Religion, collected out of the plain Places of Scripture, according to which other dark and figurative Expressions in Scripture are to be explained. This Analogy of Faith and Love *Paul* charges *Timothy* to hold fast. *Hold fast that* (Delineation, Draught, Platform, Pattern, or) *Form of sound Words, which thou hast heard of me, in Faith and Love which is in Christ Jesus* <sup>w</sup>. Where seems to be intimated, a System or Form of Doctrine communicated from *Paul* to *Timothy*, according to which, *Timothy* was to steer by a Compass. This Form of Doctrine is described here, (1.) By the general Nature of it; a *Form of sound Words*, a Draught or Model of wholesom Doctrine. (2.) By the principal Parts of it, into which it is branched, viz. 1. *Faith*, 2. *Love*. Faith compriseth *credenda*, all Things to be believed, as in the Creed taken out of Scripture. Love contains *facienda*, all the Things to be done, as in the Decalogue, Lord's Prayer and Sacramental Institutions, which are Scripture. Into these two the whole Body of Divinity is usually distributed. (3.) By the primary Foundation upon which this Form of sound Words is built, viz. *Christ Jesus*. Compare herewith 1 *Cor.* 3. 11. *Eph.* 2. 20. So that if, in many Places of Scripture, the Word or Letter of the Text be repugnant to the Analogy of Faith and Love, it is not to be understood properly and literally, but improperly and figuratively. As for Instance, *This is my Body—This is my Blood* <sup>x</sup>, &c. This cannot be understood properly, that the Bread and Wine are Christ's Body and Blood; for that is contrary to the Analogy or Rule of Faith, which tells us, that Christ's Human Nature is ascended into Heaven; *Whom*  
the

<sup>w</sup> 2 *Tim.* 1. 13. <sup>x</sup> *Mat.* 26, 26, 28. *Mark* 14. 22, 24, *Luke* 12. 19, 20. 1 *Cor.* 11. 24, 25.

*the Heavens must contain till the Restitution of all Things* <sup>y</sup>: Therefore it is to be understood figuratively, and in a sacramental Sense; the Sign being put for the Thing signified, by a Metonymy. So we are commanded to eat *Christ's Flesh* <sup>z</sup>; and in *Matthew* to *pluck out our right Eye, cut off our right Hand*, if they offend us <sup>a</sup>. We cannot read any of these literally and properly; for that were against the Analogy or Rule of Love, *Thou shalt not kill* <sup>b</sup>: Therefore we must seek for a spiritual and improper Sense, viz. eating Christ's Flesh, not carnally with our Teeth, but spiritually by Faith, i. e. believing in Christ crucified, &c. as also denying all Corruptions, corrupt Affections, Inclinations, or Occasions, tho' as dear and useful as right Hand or right Eye unto us. Thus, this Rule, faithfully followed, will clear many hard and intricate Passages in Scripture. It is therefore of singular Consequence to every one that desires solidly to understand the Scriptures, to be well grounded in the Fundamentals and Principles of Christian Religion, without which, like a Ship without Ballast, a Man shall be *carried away with every Wind of vain Doctrine* <sup>c</sup>, perverting or mistaking the Scriptures.

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## R U L E VI.

**B**E well acquainted with, 1. Order, 2. Titles, 3. Times, 4. Penmen, 5. Occasion, 6. Scope, and 7. principal Parts of the Books of the Old and New Testaments. These will much promote the solid and judicious Understanding of the Holy Scriptures, and discover the precious Treasures thereof unto you. And the Titles of some of these Books summarily signify to us the chief Matter of the Book; as *Genesis*, the Generations of the Heaven and Earth; *Exodus*, *Israel's* Departure out of

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<sup>y</sup> *Acts* 3. 33. <sup>z</sup> *John* 6. 53. <sup>a</sup> *Mat.* 5. 29, 30. <sup>b</sup> *Exod.* 20. 13.  
<sup>c</sup> *Eph.* 4. 14.

*Egypt*, &c. 2. Some of them declare the instrumental Authors or Penmen of them ; as the Titles of Prophets Books, *Isaiah*, &c. who being extraordinary Men of God, guided by the Spirit, their Books are of Divine Authority. Some denote the Churches, or particular Persons, for whose Sakes immediately some Parts of Scripture were penned, which affords Light to divers Passages therein. 2. The Times of the Books set forth : Partly, the Length or Space of Time in which Things related were done ; as in historical Books, which serve to disclose the Connection and Continuance of the History and Chronology. Partly, the Time or Season when the Books were written ; which serves to clear the Understanding of divers particular Passages, which otherwise would be very difficult, both in the Prophets, and in the Apostles. Therefore, as the Archer fixeth his Eye stedfastly on the Mark, when he would shoot accurately ; so still fix your Thought upon the Occasion and Season of the Scriptures, when you would peruse them understandingly.

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## R U L E VII.

**H**EEDEFULLY and judiciously to observe the accurate Concord and Harmony of the Holy Scriptures : Tho' written by several Persons, at several Times, in several Places, yet one and the same Spirit inditing A L L. The Discord is in our Minds, rather than in God's Word : Hence *Augustine* ; " Let us be " at Concord in our own Heart, and the Scripture will " have no Discord in it." There are principally *five* notable Respects, in which Scriptures sometimes seem most contrary, repugnant and opposite one to another, when yet they are not dissonant, but consonant, and sweetly concurring one with another ; as, 1. When the Word or Phrase is used in several Places, not in the same, but in several Senses and Acceptions. 2. When they  
treat

treat, not of the same, but of several Subjects. 3. When they speak, not of the same, but of several Parts of a Thing. 4. When they speak not in several Places according to the same, but several Respects. 5. When they intend not the same, but several Times. These Things, well considered, will lay a notable Foundation for reconciling all Places of Scripture that seem to be any way opposite one to another. Take the Illustrations of them severally.

1<sup>st</sup>, Scriptures seem opposite, but are not, when the same Word or Phrase in several Places is used, not in the same, but in several Senses and Acceptations; for the same Words have oft-times several Significations. In such Case, distinguish the several Acceptations, and the Scriptures agree. As *Paul* saith, *Work out your own Salvation with Fear and Trembling* <sup>a</sup>. But *John* saith, *There is no Fear in Love, but perfect Love casteth out Fear* <sup>c</sup>, &c. These Places are not opposite: Because the Word (*Fear*) in *John*, signifies a base, servile, slavish Fear; in *Paul*, a filial, child-like, religious Fear. In this Sense it is said of the *Samaritans*, *They feared the Lord* <sup>f</sup>; and again, *They feared not the Lord*, i. e. They feared the Lord servilly and hypocritically; but they feared him not religiously, filially, sincerely. Not to fear God *aright*, is not to fear him *at all*. Again, *Christ* saith, *If a Man keep my Saying, he shall never see Death* <sup>g</sup>: But *Paul* saith, *It is appointed to all Men once to die* <sup>h</sup>. Yet here's no Opposition: For *Christ* speaks of Death Spiritual and Eternal; *Paul*, of Death Temporal and Corporal. Further, *Jeremiah* saith, *Cursed be the Man that trusteth in Man* <sup>i</sup>; *Christ* saith, *Except ye eat the Flesh of the Son of Man—ye have no Life in you* <sup>k</sup>. By *Eating*, understand *Believing*, v. 47. Yet there's no Opposition. *Man* signifies either mere Man, who is vain, deceitful, &c. of him *Jeremiah* speaks:

<sup>a</sup> Phil. 2. 12. <sup>c</sup> 1 John 4. 18. <sup>f</sup> 2 Kings 17. 32, 33, 34.  
<sup>g</sup> John 8. 51. <sup>h</sup> Heb. 9. 27. <sup>i</sup> Jer. 17. 5. <sup>k</sup> John 6. 53.

speaks : Or Man subsisting in the second Person of God ; of him Christ speaks. *Moses* saith, *God rested on the seventh Day from all his Work*<sup>1</sup> : But Christ saith, *My Father worketh hitherto, and I work*<sup>m</sup>. Yet here's no Opposition : For the Works of God are either Works of Creation, whereby new Kinds of Creatures are made ; or Works of Conservation and Providence, sustaining and governing his Works created. So *Moses* intended, that God rested from his Works of Creation ; so Christ meant, the Father and he wrought still. Add hereunto ; Christ saith, *If any Man come to me, and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea, and his own Life also, he cannot be my Disciple*<sup>n</sup> : But *Paul* saith, *Husbands, love your Wives*<sup>o</sup>. No Opposition : For *Hatred* is taken either properly and absolutely ; so understand *Paul* : Or comparatively, a less Love being counted Hatred ; of that understand Christ. Moreover, *Paul* saith, *Therefore we conclude that a Man is justified by Faith without the Deeds of the Law*<sup>p</sup> : But *James* saith, *Ye see then how that by Works a Man is justified, and not by Faith only*<sup>q</sup>. Yet no real Opposition : For Justification, in *Paul's* Sense, signifies an instrumental Application of God's Righteousness, viz. Jesus Christ to ourselves, and so Faith alone justifies before God ; but Justification, in *James's* Sense, signifies a declarative Manifestation of the Truth of that Faith whereby we are justified, by the Fruits and Works of it. *Paul* speaks of our Justification before God ; *James*, of our Justification before Men : *Paul*, of the Justification of our Persons by Faith ; *James*, of the Justification of our Faith itself by Works.

2dly, Holy Scriptures seem opposite, but are not, when they treat not of the same, but of several Subjects, or several Matters. As Christ promised the Apostles, *When the Spirit of Truth should come, he should guide them into all*

<sup>1</sup> Gen. 2. 3. <sup>m</sup> Joh<sup>n</sup> 5. 17. <sup>n</sup> Luke 14. 26. <sup>o</sup> Col. 3. 19. Eph. 5. 29. <sup>p</sup> Rom. 3. 28. <sup>q</sup> Jam. 8. 24.

all Truth <sup>r</sup>, But Paul testifieth, that Peter erred, and was to be blamed <sup>f</sup>. Here are several Subjects, viz. Doctrine and Practice. As to Doctrine, the Apostles erred not therein, because they had it immediately from God; but, as to Matter of Practice, Peter there erred, dissembling Fellowship with the Gentiles for fear of the Jews. Nor were any of the Apostles exempted from Sin and Error in Practice. Again, it is said in one Place, that *Elijah went up by a Whirlwind into Heaven* <sup>t</sup>: And in another, *Behold, I will send you Elijah the Prophet before the coming of the great and dreadful Day of the Lord* <sup>u</sup>. Yet these Places oppose not one another: Because here are several Subjects spoken of; the former being *Elijah the Tishbite*; the latter *John the Baptist*, the New-Testament *Elijah*, so called, because he came in the Spirit and Power of *Elijah* <sup>x</sup>. Furthermore, *John the Baptist* being asked if he were *Elias*; answered, *I am not* <sup>y</sup>: And yet Christ saith, *John Baptist was that Elias which was for to come* <sup>z</sup>, viz. not personally, but virtually. So here's no Opposition.

3dly, Scriptures seem opposite, but are not, when tho' they speak of the same Matter or Subject, yet they intend not the same, but several Parts thereof. As Paul; *In me dwells no good Thing* <sup>a</sup>: And yet he saith, *I delight in the Law of God* <sup>b</sup>; which is doubtless good. Yet these oppose not; because, in the former, Paul speaks of his carnal unregenerate Part; *In me, that is, in my Flesh, dwells no good Thing*: In the latter, of his spiritual regenerate Part; *I delight in the Law of God after the inner Man*. Again, Christ saith, *My Father is greater than I* <sup>c</sup>: But Paul saith, Christ Jesus being in the Form of God, thought it not Robbery to be equal with God <sup>d</sup>. Yet no Opposition: For in Christ's Person are two Natures, viz. of GOD and MAN <sup>e</sup>. Now, as Christ is God,

<sup>r</sup> John 16. 13. <sup>f</sup> Gal. 2. 11, &c. <sup>t</sup> 2 Kings 2. 11. <sup>u</sup> Mal. 4. 5.  
<sup>x</sup> Luke 1. 17. <sup>y</sup> John 1. 21. <sup>z</sup> Mat. 11. 11, 12, 14, 17. Mark  
 9. 11, 12, 13. <sup>a</sup> Rom. 7. 18. <sup>b</sup> Rom. 7. 22. <sup>c</sup> John 14. 28. <sup>d</sup> Phil.  
 2. 5, 6. <sup>e</sup> See John 1. 14. 1 Tim. 3. 16. Gal. 4. 4.

so he is equal to the Father, as *Paul* meant: As Christ is Man, so the Father is greater than he, as himself said.

## R U L E VIII.

**L**EARN that excellent Art of explaining and understanding the Scriptures by the Scriptures. The Scriptures in some Places speak more darkly and dubiously; in other Places they express the same Things more clearly and certainly. The doubtful are to be explained by the certain, as dark Places by those that are clear; as *Augustine* noteth: "As, *Peter* being to prove " to the *Jews* Christ's Resurrection by Scripture, viz. " *Thou wilt not leave my Soul in Hell, nor suffer thine* " *holy One to see Corruption* <sup>f</sup>; he alledgeth, for clearing this, another Scripture, to evince that this Promise " was made to *David* concerning Christ, and could not " properly be intended of *David* himself; *Men and* " *Brethren, let me speak freely to you of the Patriarch* " *David, that he is both dead and buried, and his Sepulchre* " *is with us until this Day. Therefore, he being* " *a Prophet, and knowing that God had sworn with an* " *Oath* <sup>g</sup>, &c." Certainly Scripture is the best Expounder of itself. " Scripture-exposition of itself (as *Augustine*, and before him *Ireneus*, observed) is most regular and safe." " Let us (saith *Chrysostom*) attend to the " Scope of Scripture, which interprets itself, and suffers " not its Hearer to err." " The Gold was not sanctified " (saith *Origen*) without the Temple; no more any " Sense, but what is drawn out of the Scripture." And most excellently (*Hilary*;) " He is the best Reader, that " interprets Sayings by Sayings; and brings not an Interpretation to Scripture, nor imposeth a Sense upon " Scripture, but draws it from Scripture, &c.

Now,

<sup>f</sup> *Psal.* 16. 10.    <sup>g</sup> *Acts* 2. 25, 29, 30, &c.

Now, that we may more successfully and clearly understand Scripture by Scripture, these ensuing Particulars are to be observed ;

1<sup>st</sup>, That Jesus Christ our Mediator, and the Salvation of Sinners by him, are the very Substance, Marrow, Soul, and Scope of the whole Scriptures ; as many Passages not obscurely intimate to us <sup>h</sup>. What are the whole Scriptures, but as it were the spiritual Swadling-clothes of the Holy Child Jesus ? 1. Christ is the Truth and Substance of all the Types and Shadows. 2. Christ is the Matter and Substance of the Covenant of Grace under all Administrations : Under the Old Testament Christ is veiled, under the New Covenant revealed. 3. Christ is the Centre and Meeting-place of all the Promises : For *in him all the Promises of God are Yea, and they are Amen* <sup>i</sup>. 4. Christ is the Thing signified, sealed and exhibited in all the Sacraments of Old or New Testament, whether ordinary or extraordinary. 5. Scripture-genealogies are to lead us on the true Line of Christ. 6. Scripture-chronologies are to discover to us the Times and Seasons of Christ. 7. Scripture-laws are our *Schoolmaster*, to bring us unto Christ <sup>k</sup> ; the Moral by correcting, the Ceremonial by directing. 8. Scripture-gospel is Christ's Light, whereby we know him ; Christ's Voice, whereby we hear and follow him <sup>l</sup> ; Christ's Cords of Love, whereby we are drawn into sweet Union and Communion with him ; yea, it is the *Power of God unto Salvation, unto all them that believe* in Christ Jesus <sup>m</sup>. Keep therefore Jesus Christ still in your Eye, in the Perusal of the Scripture, as the End, Scope and Substance thereof : For as the Sun gives Light to all the heavenly Bodies ; so Jesus Christ, the *Sun of Righteousness* <sup>n</sup>, gives Light to all the Holy Scriptures.

2<sup>dly</sup>, Still remember how Jesus Christ is revealed in  
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<sup>h</sup> John 5. 39. Acts 3. 18, &c. Acts 7. 52. & 10. 43. Rom. 10. 4. 2 Cor. 3. 14, 16. Gal. 3. 24. 1 Cor. 2. 2. Rev. 19. 10. <sup>i</sup> 2 Cor. 1. 20. <sup>k</sup> Gal. 3. 24. <sup>l</sup> John 10. 4, 5. <sup>m</sup> Rom. 1. 16. 1 Cor. 1. 18. <sup>n</sup> Mal. 4. 2.

Scripture, gradually in Promise and Covenants, till the Noon-day of the Gospel shined most clearly; especially in those most remarkable Periods of Time. 1. To *Adam* immediately upon his Fall, most obscurely and imperfectly. 2. To *Noah*, more clearly than to *Adam*. 3. To *Abraham*, *Isaac* and *Jacob*, more clearly than to *Noah*. 4. To *Moses* and *Israel* at Mount *Sinai*, more clearly than to *Abraham*. 5. To *David* and his Seed, more clearly than to *Moses*. 6. To *Israel* after the *Babylonish* Captivity, more clearly than to *David*. 7. To the Church under the New Testament, the New Covenant is laid open more clearly than to all others.

For, (1.) God is a God of Order; and he makes known his gracious Contrivances orderly. (2.) Christ, and Salvation by him, are Treasures too high and precious to be disclosed all at once to the Church. (3.) The State of the Church is various; she hath her Infancy, her Youth, and all the Degrees of her Minority, as also her riper Age: And therefore God revealed Christ, not according to his own Ability of Revealing, but according to his Church's Capacity of Receiving. (4.) This gradual Revealing of Christ suits well with our Condition in this World, which is not perfect, but growing on to Perfection, fully attainable in Heaven only. Now, this gradual unvailing of the Covenant and Promises in Christ, is to be much considered throughout the whole Scripture; that we may see the Wisdom of God's Dispensations, the Imperfection of the Church's Conditions here, especially in her Minority; and the Usefulness of comparing the more dark and imperfect, with the more clear and compleat Manifestations of the Mysteries of God's Grace in Christ.

3dly, Well compare the Texts of Scripture, you would understand, with the Context; and note the Coherence. (*Augustine*) For (tho' some Scriptures are laid down in certain independing Aphorisms, like an Heap of Gold Rings or distinct Jewels, as most Part of the *Proverbs*; (yet

yet) the Generality of the Scriptures is concatenated or linked together, Part with Part, like a Golden Chain interwisted or woven together like a curious Silken Web, one Thing so depending upon another, as (*Augustine*) they mutually help to the interpreting of one another. Consider therefore still the Coherence and Dependence, otherwise you will run into a thousand Misunderstandings. As, where it is said, *If the Righteous scarcely be saved, where °, &c.* a weak Christian perhaps is discouraged hereby, thinks he shall scarce ever come to Heaven. Now, the Context clears it: For the Apostle speaks, that *Judgment* (or Affliction) *must begin at the House of God<sup>p</sup>*, God's People; and thence argues to the Certainty of wicked Mens greater Punishments: So that (*scarcely be saved*) is to be understood, not of spiritual and eternal Salvation from Hell, but of temporal Salvation from temporal Afflictions and Persecutions, from which the Righteous shall not be free.

4thly, Compare dark Places with clearer; What is in one Place vail'd, is in another Place unvail'd: As, with *Parables*, confer the Exposition<sup>a</sup>; with *Visions*, the Interpretation<sup>r</sup>; with *Laws*, the Explication thereof<sup>t</sup>, &c. For, as *Augustine* hath observed, "In those Things that are plainly laid down in Scripture are found all Things containing Faith and Manners; and Places obscure are to be illustrated by those that are manifest."

5thly, Explain those Places, wherein any Matter or Subject of Divinity is touched only occasionally or accidentally, with sundry other Places wherein it is handled and insisted upon purposely and professedly, which are the very Seat and chief Foundation of the Argument. As, if you would understand *James*, Chap. 2. touching Justification by *Works*, as well as by *Faith*, when Justification is spoken of more accidentally, compare it with the

° 1 Pet. 4. 18.    <sup>p</sup> 1 Pet. 4. 17. & v. 18.    <sup>a</sup> Mat. 13. 3, &c.  
<sup>r</sup> Rev. 1. 12, 13. & 20.    <sup>t</sup> Mat. 5. 2. to the End.

the Epistle to the Romans, Chap. 2, 3, 4, &c. wherein Justification is purposely and fully handled. So that, if you would understand any Texts about the Matter of Creation, consult with Places where the Creation is purposely handled; as in *Genesis*, Chap. 1. and Chap. 2. and *Psal.* 104.

## R U L E IX.

**F**INALLY, The 9th and last Direction I shall commend to the Reader, for the Improvement of heavenly Dexterity in, and Understanding of the Holy Scriptures, is; Endeavour sincerely to practise Scripture, and you shall solidly understand Scripture. As *Bernard* said truly, "He rightly reads the Scriptures, that turns *Words into Works, Knowing into Doing.*" The mightiest Man in Practice, will in the End prove the mightiest Man in Scripture. Theory is the Guide of Practice, Practice the Life of Theory. When Scripture-contemplation and Experience both meet together in the same Person, true Scripture-understanding must needs be heightened and doubled. To this Effect is Christ's Promise; *My Doctrine is not mine, but his that sent me. If any Man will do his Will, he shall know of the Doctrine, whether it be of God.* To the like Purpose subscribes the Experience of *David*; *Thou through thy Commandments hast made me wiser than mine Enemies: For they are ever with me. I have more Understanding than all my Teachers: For thy Testimonies are my Meditation. I understand more than the Ancients; because I keep thy Precepts.*

Soli Deo Gloria.

9 FEB 63

*John* 7. 16, 17. " *Psal.* 119. 98, 99, 110.

**F I N I S.**

